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ment of a unitary thought. In the first, *Gefühl* is by implication identified with the absolute, but Nietzsche does not try to determine its inner nature. The second period gives us no deeper insight into the essence of feeling, but is occupied with an analysis of the feeling-functions. In the third, an attempt is made to determine the essence of *Gefühl*, and on the basis of his personal experiences Nietzsche characterizes it as *der Wille zur Macht*, which he designates as *das Ungewordene* that forms the ground of all becoming (p. 77). This designation seems to imply an identification of *Wille zur Macht* with the absolute, and Herr Schaffganz maintains that through it Nietzsche has gained a new insight into the nature of ultimate reality (pp. 77 ff.). None the less he insists that the *Wille zur Macht* has little relation to Schopenhauer's will (pp. 2 ff.) and that it is regarded by Nietzsche, not as independent, but as a function of *Gefühl*. In his attempt to defend the latter statement (pp. 121 ff.) it seems to me that he fails to distinguish between will as developed, clearly conscious volition, which obviously is complex and obviously rests upon feeling, and the *Wille zur Macht*, which, whatever its nature, is something quite different. Whether *Gefühl* or *Wille zur Macht* is primary, it is evident that they are closely related, and it is probable that Nietzsche himself did not sharply differentiate them. But in any event the *Wille zur Macht* seems to me an aspect of Nietzsche's philosophy in which it approaches closely to Schopenhauer's; and to deny the influence of Schopenhauer here is to misinterpret Nietzsche. If Herr Schaffganz wished to exhibit Nietzsche's originality he would have done better by distinguishing between *Wille zur Macht* and *Wille zum Leben* and by dwelling upon the unique character of Nietzsche's ethics.

The author makes little attempt at criticism of Nietzsche's doctrine. His purpose is exposition, and he has given us a sympathetic and interesting study. He seems to me, however, somewhat too anxious to exhibit Nietzsche as a systematic philosopher with clearly defined metaphysical doctrines.

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JOURNALS AND NEW BOOKS

MIND. January, 1915. *The Rise and Fall of the Platonic Kallipolis* (pp. 1-15): F. V. MERRIMAN. — The rise is determined teleologically, the decline by efficient causality. Why this difference in treatment? Viewed as organization the two types of city are too alike, so much alike that Euripides praised tyranny and Plato tried to build one upon the other in Sicily. Evil does obtain a certain success if it follow principles of organization neither good nor bad, but efficient. *Mr. Russell and Some Recent Criticisms of His Views* (pp. 16-28): OLIVER STRACHEY. — A criticism of three articles in *Mind* for April, 1914, dealing with some of Mr. Russell's opinions. *Where do Perceived Objects Exist?* (pp. 29-36): DURANT DRAKE. — Perceived objects are as real as real-objects; but they are not

those particular real-objects which they represent. They exist in the brain, not the perceived brain, but the real brain. This position may be called representative realism. *The Vedantic Good* (pp. 37-59): P. NARASIMHAM. — Vedantic ethic trains man toward a clearer apprehension of unity by asking him to act as if he really experienced unity. The ideal is one of divine solidarity of the world-life as a fact of one's immediate consciousness, the recognition of which places one beyond good and evil. *Discussions: Analysis of Categorical Propositions* (pp. 60-64): E. E. C. JONES. *Dr. Alexander on Mind and Its Objects* (pp. 65-69): J. E. TURNER. *The Limits of Logical Validity* (pp. 70-74): E. MAYO. *The Opponents of Formal Logic* (pp. 75-79): H. S. SHELTON. *The Classification of Terms* (pp. 80-85): C. A. MERCIER. *Critical Notes*: R. EUCKEN, *Main Currents of Modern Thought*: R. F. A. HOERNLÉ. F. ENRIQUES, *Problems of Science*: C. D. BROAD. A. SIDGWICK, *Elementary Logic*: H. V. KNOX. E. HAMMACHER, *Hauptfragen der modernen Kultur*: B. BOSANQUET. Prof. ALIOTTA, *The Idealistic Reaction against Science*: C. D. BROAD. E. JUVALTA, *Il Vecchio e Il Nuovo Probleme della Morale*: A. W. BENN. *New Books. Philosophical Periodicals. Notes and News.*—*Mind Association: Full List of Officers and Members.*

Mackenzie, W. *Significato Bio-Filosofica della Guerra*. Genova: A. F. Formigini. 1915. Pp. 101.

Rai, Lajpat. *The Arya Samaj: An Account of its Aims, Doctrine, and Activities with a Biographical Sketch of the Founder*. New York and London: Longmans, Green, and Company. 1915. Pp. xxvi + 305. \$1.75.

Whitstock, Otto M. *Manual of the Simplified Shorthand*. New York: Standard Shorthand Academy. 1915. Pp. 72. \$2.00.

NOTES AND NEWS

THE Nicholas Murray Butler medals were awarded for the first time at the Columbia University Commencement on June 2. A medal in gold is awarded every five years for the most distinguished contribution made during the preceding five-year period, anywhere in the world, to philosophy or to educational theory, practise, or administration. A medal in silver or bronze is awarded annually to that graduate of Columbia University in any of its parts who has during the year preceding shown the most competence in philosophy or in educational theory, practise, or administration. The gold medal was awarded to the Hon. Bertrand Russell, lecturer and late fellow of Trinity College, Cambridge. The silver medal was awarded to Dr. Ellwood Patterson Cubberly, professor of education, Leland Stanford Junior University. We print the following from the report of the Committee appointed by President Butler to recommend to the Trustees of Columbia University names of persons from whom, in the Committee's opinion, the choice should be made for the conferring of the medals:

"In making recommendations for the award of the Gold Medal the